

# The Megiddo Message

*Devoted to the Cause of Christ*

## Self-Denial in the Christian Life

THE DIAGNOSIS AND CURE

WHAT IS THE LORD'S DAY?

SWEET PATIENCE, COME

MUSINGS OF THE EDITOR

MEDITATIONS ON THE WORD

YOUR QUESTIONS ANSWERED

TODAY AND TOMORROW

Vol. 43, No. 2

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# The Megidido Message

Vol. 43, No. 2 January 28, 1956

Percy J. Thatcher, Editor

A religious magazine, devoted to the cause of Christ and published for the dissemination of Bible truth alone, THE MEGIDDO MESSAGE will

- Strengthen your faith in the Bible
- Answer perplexing religious questions
- Give you courage for these uncertain times
- Help you live above the world's moral corruption
- Reveal to you how to develop a character acceptable to God
- Bring peace and stability to your life

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—Proverbs 3: 13, 14; 4: 13.

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Limerick, Maine

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We have great and precious promises to cheer and encourage us to press on.

Elgin, Oregon

Mrs. J. G.

### Sees Need for Good Works

Dear Friends:

I thank you for the papers you sent. When I read of your meetings I often long to be there. I see it more plainly—the need of good works and being obedient. It took me a little time to see it, for I, with others, believed Jesus did it all.

I am very grateful for the MESSAGE.

Vernon, B. C., Can.

L. C.

### MESSAGE Very Helpful

Dear Sir:

I read the MESSAGE from beginning to end. I receive it very regularly. I often make use of some of the parts when taking a service; it is really very helpful. I would like very much to attend your services, but am too far away. I always look forward to the MESSAGES coming.

I am sure that your papers must be a blessing to quite a number of people who are looking for something worth while.

Plymouth, England

G. P.

### Heavenly Manna

Dear Brother:

I received the book called *The Sabbath*. Heavenly manna is contained in this beautiful little booklet.

Since reading the book, I have been reading through the New Testament, and it seems to me that the Sabbath was for Israel only, and that neither Jesus nor the Apostles at any time required anyone to keep the Sabbath. I am so pleased that God, through your Mission, has revealed this to me.

Auckland, New Zealand

R. B. L.

## Self-Denial in the Christian Life

*We have writing and teaching, science and power; we have tamed the beasts and schooled the lightning; . . . but we have still to tame and breed ourselves. —H. G. Wells.*

THE passions of man are recognized even by himself as the chief menace to human happiness. They are the abuse of society, destroying peace, preventing the fullest enjoyment of those blessings God has so richly provided for the benefit of humankind.

Why is it that despite his progress in so many other ways, man has failed utterly to tame and breed himself?

It is because of his own incapacity to perform in his own way and by his own methods so great a task. He needs God's guidance and supervision; but divine aid, he spurns. And he needs a higher and holier objective than mere temporal benefits as an incentive to go through the rigid self-denial involved; but for the multitudes, future objectives hold no attraction.

Had such noble characters as Abraham, Moses, Daniel, Jesus, and Paul, and many others whose lives are shining examples of godly discipline, sought only earthly peace and happiness for themselves, they would indeed be "of all men most miserable." For God's holiest men and women have ever been accounted "the offscouring of all things"; they have been tormented, persecuted, and shunned. The inward peace which self-mastery brings is their principal reward in this life.

But the purpose for which these people submitted to the training of the Almighty is so far above all temporal considerations, so stupendous, so magnificent, so glorious, that it is neither fathomed nor appreciated by the un aspiring masses. Out of the great sea of humanity, God is selecting and training all those who will be trained, fitting them for a *better life in a better world*.

Of that *better life*, to which they are endeavoring to rise, the Apostle John says,

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he [Christ] shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3: 2, 3).

Of that *better world*, says Paul, the pre-eminent Apostle:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2: 9).

But the world at large have spurned God's help. Thus the peace, happiness, and security for which they yearn remain elusive. The prospect of all that might be theirs to enjoy in this life is still a vision, far off on the distant horizon. Apprehensively, the world today watch this vision—fearful lest it sink from sight, and leave them without a ray of hope with which to face the darkness, fears, and despairs of their own creating.

### God's Training is a Schooling in Self-Denial

The laws which govern the universe are as old as God Himself, and there is a perfection and a harmony about

them that is fascinating, awe-inspiring. God's laws cannot be broken. His eternal handiwork flows on in blissful harmony toward ever-expanding and more wondrous glories. And man must learn to flow with it, must learn to be harmless, useful, his life radiant with joy in service to God; or else he must perish like the flower of the field, or the grass that so soon withers and dies.

The training and cultivation of the natural inclinations is one of the unchangeable laws that govern all creation.

Nothing in its raw, first stage is perfect. The glistening diamond, so beautiful to behold, must be brought from the mine and polished; the gold must be melted and refined; vegetation, likewise, must submit to selection, training, and cultivation in order to change the face of the earth from a rampant, tangled wilderness to a paradise of delight. All worthwhile products of human thought are evolved by the same method: Poetry, music, art, and science reflect training in which self-denial predominates—a saying NO to the lesser interests, that there may be a conserving of all the powers for the development of the higher.

Into the Christian's life comes this same law. The Christian must say NO to his lower passions and his earthly desires, that he may devote all his mind, might, and strength to the attaining of that standard of perfection which will merit the physical change from mortality to immortality.

### There is Special Need Today for Self-Denial

Self-gratification marks our age. The great conflict between man's standard and God's, the strong tide of wickedness and impiety, is a swift current against which the Christian must pull. This requires moral-fitness, which can be acquired in no other way than by self-denial.

The disciplinary measures that govern the Christian's life in our day are stricter than ever before. It is of necessity that they are so. The Lord makes no demands without a purpose; He sets no requirements without an object. He has told us that *the time is short! THE COMING OF THE LORD DRAWS NEAR*. The Christian today is making the final preparations which are to usher in a new Age of Glory. How necessary becomes the self-denial which maintains and speeds forward that preparation!

### Fasting as a Training in Self-Denial

Abstinence from food, or fasting, was a common practice in Bible times. It helped to make humble the holy men and women of old; it drew them nearer to God; it strengthened their moral muscles; it provided a step altogether essential toward the mastering of the more difficult phases of self-control.

The Bible records many fasts, some in which whole communities participated to avert imminent calamity; others by some lone and solitary individual, intent upon securing a better soul condition.

The fast which King Jehoshaphat proclaimed brought divine assistance to a people who placed their faith in God in a time of trouble. The Almighty turned the course



of events so that the nations which were allied against Judah suddenly became enemies one of another and destroyed themselves.

The simple diet which Daniel and his three friends requested, brought them into favor with the king. They demonstrated that controlled eating not only has power to draw man closer to his God, but produces a clearer mind and healthier body.

Nehemiah's fast terminated in permission to carry out his desire to return to Jerusalem to begin the reclamation of that city.

The fast in Queen Esther's day was not in vain. The Jews were preserved alive, despite the wicked Haman's malicious designs.

Cornelius' fast resulted in the coming of Peter to his household to impart the divine knowledge which he so earnestly desired.

Fasting is generally known as abstinence from food; but any voluntary abstinence which is purposed to heighten the moral stature must also be recognized as fasting. Indeed, fasting has many nobler forms than the mere restriction of the appetite.

The faithful declare in a unanimous voice, "I delight to do thy will, O my God" (Ps. 40:8). This bespeaks long and tedious years of patient self-denial, of persistent suppressing of vast legions of carnal thought and inclination, until the human will is so transformed, so exalted, so merged with the divine, that mortal man can say, "I delight to do thy will, O my God." Then it is that man is prepared to reap the choicest fruit of self-denial.

#### Jesus' Teaching Regarding Abstinence

Jesus made but few direct statements concerning fasting; however we learn from Matthew 6 that He considered it vitally essential to true discipleship. There He condemned the pretentious externalism of the Pharisees, and warned His followers against making it the occasion of a parade of piety.

"Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly" (Matt. 6: 16-18).

In short, Jesus taught that fasting must be the genuine expression of a devout and contrite frame of mind.

Jesus' teaching was, from first to last, replete with the spirit of self-denial. An ever-recurring refrain of His gospel was, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9: 23). "Seek ye first the kingdom of God" was to Him the supreme good. All desires and strivings which had not this as their goal must be suppressed or sacrificed. Also, Jesus exemplified this as recorded in II Cor. 8: 9. "For ye know the grace of our Lord Jesus Christ, that, thought he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." He denied Himself the honor and renown His ability would have afforded Him, that He might be the perfect pattern to all who should follow after.

The principle is, if a member of Christ's body finds that

the gratification of any desire, no matter how innocent it may appear, will impede or distract him in the performance of his Christian duties, he must forego such gratification if he would be a disciple of Christ. "If it cause thee to stumble," is always the point at which abstinence must begin.

#### "Soldier," "Pilgrim," "Prisoner"—Significant Symbols

Christians are often referred to in the Bible as *soldiers*, *pilgrims*, *prisoners*. These terms are highly suggestive of the supreme sacrifices, the hardships, the rigorous self-denial which will be the portion of all who undertake to live the higher life.

The soldier must be armed to stand in the thickest of the fight, braced to endure the long and lonely vigil.

The pilgrim must shun the life of ease and luxury, and, with staff in hand, set his face Zionward; and though weary feet should bleed, or heart should faint, or tongue should fail for thirst *keep on keeping on*, slackening not his pace till the journey be complete.

And God's prisoners are glad to tolerate a life of captivity within the tower of Truth until wickedness be cut off from the earth and they are permitted to enter into their inheritance.

Friend, if you would enlist in the army of the King, or if you would join the pilgrim band, or if you would cast your lot with the prisoners of the Lord, fancy not a life of ease and comfort; but know that there will be self-denial every step of the way.

Know also that beyond the warfare lies the victory; beyond the rugged journey, home, sweet home; beyond the narrow confinement, the glorious liberties of the sons of God.

## SELF-DENIAL WEEK

The week beginning Sunday, February 5, has been set apart for the observance of self-denial by the Megiddo Mission congregation, and for all others scattered abroad who may wish to observe it with us.

During this week we shall refrain from all meat, fish, fowl, eggs, cheese (except cottage cheese), cakes, cookies, pastries of all kinds, and but three articles of food shall be eaten at any one meal. However, the variety may be different with each meal, if desired. Exception is made for illness, or those on special diets.

All varieties of vegetables and fruits (fresh, frozen, or canned), bread, butter, milk (no tea or coffee), make up a plentiful diversity from which to select. And to be able to eat to satisfaction of three articles of staple food can scarcely be termed a hardship. It is a restriction, nevertheless, but not a burden to those who seek self-mastery. Yet when we confine ourselves to but three articles of food we realize how highly blest we are in having the variety to which we are accustomed.

The practice of self-denial is a Bible principle and need in no wise be confined to eating. It is the chief means by which the body can be brought into subjection, and it is a benefit both to the physical and the spiritual being. Therefore let us each one enter into the week with a cheerful and thankful spirit, a prayer, and a firm resolution that it shall be a season of spiritual growth and development through subjection of the natural appetite and desires. Let us be sure to make it a real denial by refusing certain items of food that we particularly crave.

## The Diagnosis and Cure

IT WAS midnight in the country home of the Clay family. A youth lay ill and dying in an upper chamber. He was apparently well in the early morning, but during the day had been taken sick and was steadily growing worse. His mother, who had tenderly watched over him from babyhood, had tried all the home remedies available; but in this case all seemed to fail to bring relief. A physician had been called. The minutes seemed like hours as the family awaited his arrival. At last a light was seen in the distance; the mother waited at the door to see that no time was lost in ushering the medical counselor to the bedside of the sufferer. After a short examination he informed the family that the patient must be moved at once to the Mercy Hospital for a more complete diagnosis than he was able to give. The following day the family was notified that the cause of the trouble had been located and that immediate surgery was necessary. After many days the young man was again restored to his joyful parents. Three steps had been taken: the diagnosis, the operation, and the diet.

The foregoing scene has been re-enacted over and over again throughout this wide world, which is filled with physical disease, pain and suffering. Although a cure may follow, sooner or later some physical ailment will bear us down to the tomb; for we are all born with a right to die.

We now turn to another scene, to a world filled with people suffering from spiritual diseases which often cover the sufferer from head to foot, both inwardly and outwardly. We ask, Is there no remedy? Is there no balm in Gilead to heal their terrible diseases? Is there no place where one can go to find relief and again be restored to health? Oh, joyful tidings! there is such a place. It is God's Mercy Hospital, built many centuries in the past. It is patterned after the institutions the Eternal has set up on countless other planets to redeem the inhabitants from eternal death. God's Mercy Hospital is no longer needed in those glorious worlds we see shining in all their beauty; for the dwellers there, those angelic beings, have overcome all their spiritual diseases and are now clothed with immortality, placed beyond the power of sickness, sorrow, pain and death.

Treatment in God's Mercy Hospital is without money; the only price to be paid is to submit willingly and gladly to the regulations and every operation necessary for a cure prescribed by eminent physicians. Also the patient must yield to the tender care of well-trained nurses. Through the passing years many a great character has entered the doors of this notable hospital and come forth cured of all his spiritual diseases. Among such characters are found the names of Abraham, Isaac, Jacob, Job, Daniel, Paul, Sarah, Hannah, Huldah, Deborah, Mary Magdalene, and countless others too numerous to mention.

We were so impressed with the success of this institution that we decided to climb Perfection Hill and visit the quaint old hospital. By appointment we were met at the entrance by the Superintendent, who seemed very happy to show us around and to answer any question pertaining

to the methods and workings of the old-time institution. We were first introduced to the staff, including physicians, nurses, aides, and orderlies, all dressed in white uniforms and all apparently happy in the profession they had chosen for their life's work.

We noticed a very large and conspicuous sign hanging in the front corridor, which read, *Let not jesting, nor foolish talking, be once named among the patients who expect to receive a permanent cure in this hospital.* It was here, I recall, that we asked our first question as to whether there was any real treatment and cure for this disease.

The Superintendent's answer was quick and to the point: "Seven grains of soberness administered daily will in time bring about a change, and finally a cure, and the patient will speak only to edification." Everything about the old institution appeared clean and spotless from floor to ceiling. A quiet and peaceful atmosphere seemed to prevail, as the physicians and nurses moved quietly about their daily tasks.

As we moved through the corridors, we noted a number of beautifully designed mottoes hanging on the walls. I drew out my notebook and copied two. The first one read, "In my distress I called upon the Lord, and cried unto my God: he heard my voice." The second one was somewhat longer, "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities, who healeth all thy diseases."

We were first conducted into the Admitting Room where the patients were registered and their history taken. From there we entered the Examination Room where the spiritual condition of the patients was carefully checked, and they were assigned to the rooms they were to occupy while in the hospital.

In the Examination Room a physician and a nurse were both trying to calm a woman with a badly diseased tongue. She was condemning others for bringing her to the hospital. I remember her repeating over and over again, "My tongue is my own! And let me say, that if you folks here at the hospital or anyone else thinks he is going to lord over me, you are all greatly mistaken." I noted how carefully they handled the case. With kind words and much persuasion, she quieted down and said, "Well, perhaps you can help heal this tongue of mine." The physician replied, "We certainly can. It can be bridled if you will let patience have its perfect work and willingly submit to the treatment which the hospital prescribes."

Another patient seemed to be arguing that he had made a sad mistake in coming for treatment, being convinced that he had ways and means of his own to cure himself if only he had been left alone. I remember one of the nurses telling him that thousands had attempted to direct their own steps and to heal their own spiritual deformities, but that it was not in man that walketh to do it. He needed help from a Higher Source.

A young man of tender years was both hoping and patiently waiting to see what could be done for him, as he had been told that the opportune time to look for help was before the disease had gained too great a foothold, and to bear the treatment in his youth.



We were next ushered into the Operating Room and had the great privilege of seeing how the unruly tongue could be brought under control; how spiritually blinded eyes were made to see; the deaf made to hear whispers of peace and glad tidings of that world to come; hands once weak and feeble made strong to help bear the burden of others; the lame made to walk in a strait and narrow way; cripples, who for years were of no value to themselves or others, now growing strong to go forth to bear their portion of labor in God's great harvest field.

Some were being treated for old and putrifying sores of anger, wrath, pride, envy, and jealousy. Others were afflicted with large swellings on the head; these were being brought down to normal size until the patients were glad to listen to others besides themselves. We were informed while in the Operating Room that the most serious operation to perform was for inward growths of vain imaginations found in patients who were continually exalting themselves against the knowledge of God. Much time was needed to correct the thoughts and bring them into captivity to the obedience of Christ. We were shown a chart that had been used since A. D. 70 and was always carefully consulted when taking a patient's temperature, pulse, blood count, or a metabolism test.

As we stepped into the corridor with the intention of visiting some of the patients in the various rooms, the Superintendent informed us that after being admitted to the hospital a number of the patients had to have their illusionary concepts corrected and learn that they were sick individuals who needed prolonged and drastic treatment in order to have their spiritual health restored until they looked and felt like new men and women; while others, who willingly submitted to whatever treatment was prescribed, rejoiced to see their health spring forth speedily.

In visiting the various rooms we were somewhat surprised to find no small number of unoccupied beds, when as a rule every hospital in the land is overflowing with those who are afflicted with physical ills. The Superintendent informed us, "We always have plenty of room, but the great masses have little desire to come under the lengthy treatments we prescribe and stand the flesh probings until their spiritual health is restored." As we visited with the different patients, it was indeed no small pleasure to meet those who were rapidly gaining in health; others not so fast, due to the fact that their disease was further advanced when they entered for treatment. We were told that the younger the patients, the greater advantage they had to bear the treatment each step of the way until health was restored.

As we went from room to room, it was indeed most interesting to hear the various patients tell how they were first brought into contact with God's Mercy Hospital. Some had read about the institution, others were attracted by an advertisement, while others heard the story from one who had rapped at their door one summer's day; another had picked up a leaflet on the street, telling how to find help and health in this God-given institution. We shook hands with patients who came into the hospital as murmurers and complainers but who were now rejoicing in the Lord always. We came in contact with those who had come in for treatment and were covered with spiritual leprosy; but now they no longer had to cry *Unclean*.

It was a pleasure to meet those who had been advised to come to the hospital, who had been so filled with fear and trembling that they could see nothing before them but giants, and they themselves as mere grasshoppers. However, daily exercise, as well as daily stimulants of faith, hope and courage had caused them to become as strong and bold as a lion.

We talked with a patient who had been so afflicted with that terrible spiritual disease of selfishness that from early morning till the closing hours of night he gave no thought to others; but the treatments he had received had wrought such a change in his life that his one and only desire was to sink self from sight while he labored for others.

Another was afflicted with so much jealousy and her vision so distorted that she entered the hospital wearing green goggles, and it took the physician a long time to persuade her to give them up. But she said, "At last I did surrender and give them up and, praise the Lord, my vision is now clear and beautiful."

We talked with another who had recovered from an ailment called "pride." She said, "For years I saw nothing wrong with myself, until one day someone called my attention to the fact that the disease was breaking out all over my body. It was then that a kind friend brought me here. After careful treatments the healing began, and for the first time I learned that 'pride goeth before destruction, and a haughty spirit before a fall.'"

We met a young man who said he had been treated for a long time for a terrible root of bitterness. The root had gone so deep that a very serious operation was necessary to remove it. A smile of joy came over his face when he said, "I praise the Lord it has all been eliminated, and today I have not a bitter feeling toward any soul on earth."

We recall meeting a patient who was quick to inform us that she had often wondered why so many of the others were suffering from eye trouble and that only recently she had discovered a very small mote in a woman's eye that had been overlooked by the entire hospital staff. We at first thought this was remarkable, but were later informed that she herself was so afflicted in both eyes with hypocritical cataracts and her vision so badly distorted that it would take a long time before her vision could be restored. I remember we asked if there really was any remedy that could heal anyone with such an affliction, and were assured there was; that many had been cured by rising early every morning and anointing their eyes with the eyesalve of truth, and being careful to walk, sit and stay where the heavenly light was ever shining.

After visiting the many patients, we then entered the diet kitchen, where we were able to learn from the chief dietitian the kinds of food and how served. For those who had weak digestion, milk was served in liberal quantities. As the digestion improved, meat was served in goodly portions, and the bread of heaven appeared on every tray. We were told that a number of the sick ones enjoyed it so well that they would eat every crumb. For water supply the hospital has a direct line piped from the cool springs of Lebanon purified seven times. All foods were sweetened with honey from the Rock. The chief dietitian informed us that no melons, fish, leeks, onions or cucumbers, or any of the dainties of Egypt were allowed or served in the hospital. We noticed on some of the trays

which were ready to leave the kitchen, something that looked like herbs. We were handed a small portion to taste, and found them very bitter. We asked one of the helpers if there was no complaining where this type of food was served. We learned that there was, but such herbs were needed to effect a speedy cure. We replied, "The taste is so bitter." "That is true," she answered, "but in time the patients cultivate a taste so that every bitter thing is sweet." Before leaving the kitchen we were handed a lovely bunch of grapes from Eschol, which they often serve when they find a patient never complaining about his diet.

The most enjoyable part of our visit to God's Mercy Hospital was when we were ushered into the Out-going Room to meet the patients ready to be discharged. The room seemed to be all lit up with the glow upon every countenance. All were so happy that the treatment in the old institution had wrought such a cure in their lives that they were anxious to get out and proclaim the good tidings to others. Before their departure, a physician was warning them that they must keep up the shots of faith serum, day in and day out; for, if they were neglected, without realizing it they would again become the same old creatures they were before treatment began, except the last state would be worse than the first.

After shaking hands all around and bidding each one Godspeed, we returned to the Superintendent's Office. There he informed us that for years the hospital had known that music always buoyed up the spiritually sick, when nature sinks and spirits droop. Its beautiful notes support the mind, and for that reason they select the best musicians on their staff to bring cheer to the patients in the darkest days; and apparently for our benefit a beautiful hymn was heard coming from an adjoining room. I recall a few of the words,

"I'm a pilgrim, and I'm a stranger,  
I can tarry, I can tarry but a night.  
Do not detain me, for I am going  
To that fair City, so bright and glowing.  
There is no sorrow, nor any sighing,  
There is no sickness, nor any dying;  
I'm a pilgrim, and I'm a stranger,  
I can tarry, I can tarry but a night."

It was sweet to hear. As the last note died away, I grasped the hand of the Superintendent and thanked him for all his kindness in showing us around and answering the many questions concerning the treatment of the sufferers afflicted with so many spiritual diseases.

Our parting thought as we left the famous old institution was that the moment we felt ourselves slipping and spiritual sickness coming on, we would make our way at once to God's Mercy Hospital.

#### DO IT CHEERFULLY

Most of the joy of life is in contact with pleasing personalities. A grouch is worse than a rain at a garden party.

There isn't a business anywhere, worth working for, that won't pay a premium for a smiling face and a governable temper.

Business today is totally a matter of co-operation. There isn't room for the sour individual.

Just doing our little job well isn't enough. We must do it cheerfully.

—Selected.

## WHAT IS THE LORD'S DAY?

MANY persons are of the opinion that "the day of the Lord" spoken of in Rev. 1:10 refers to Sunday, the first day of the Roman week; but in this they are greatly mistaken. Notice the reading: "I was in the Spirit on the Lord's day." The Apostle John was caught away in the Spirit and beheld wonderful things that should happen on the Lord's day, the future Millennial reign of Christ, for he was commanded to "write . . . the things which shall be hereafter" (v. 19).

What did he see in vision? Note Rev. 20:4, "I saw thrones, and they sat upon them, and judgment was given unto them: . . . and they lived and reigned with Christ a thousand years." That thousand years is "the day of the Lord," when Christ and His saints, having bound the devil—or conquered all nations—shall establish a glorious Kingdom of peace on this earth, and God's will is done on earth as it is done in Heaven. That will be the Lord's day of which the Revelator had a vision; and not our present Sunday or Saturday, defiled by all manner of evil and pleasure seeking.

Significantly, the Millennium is called a day of rest. The Creation account in Genesis introduces an allegorical seven days or seven thousand years. Throughout the first six, the Almighty works, preparing able ministers to carry out His purposes during the seventh day. This accomplished, He consigns the offices of the seventh day to Christ and the saints, and He Himself rests. As we read in Hebrews 4:4, "God did rest the seventh day from all his works." His delegates become the administrators of the New Government.

In a second sense, also, the Millennium is called a day of rest, rest from the sin—the strife, murder, and war—which now prevails. In that Golden Age law shall be strictly enforced. The officials will exact righteousness, to the suppression of wickedness. The result will be rest, glorious rest from the turmoil and tribulation which are the plague of this present dispensation.

That Millennium of rest is called the Lord's day, for then Christ shall have dominion. This six-thousand-year period is man's day, during which he abounds in sin as he pleases, desecrating the face of the earth with his iniquity. But the Lord's day is the period of transformation. At the end of that time the earth shall roll forth His finished handiwork, fully cleansed and beautified, earth made new, a shining orb filled with the glory of the Lord—the purpose for which it was created.

In speaking of this Lord's Day, the Apostle Paul says in I Thess. 5:2, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." This proves that the world at large will not be looking for Christ's second appearing. The masses have been lulled to sleep by the false teachers who proclaim that all who call on the Lord even at the last moment shall go to Heaven at death, that this shall be their future home, so there is no need for Christ to return to earth.

It is not the fault of Almighty God that Christ's coming is unknown, or will be as a thief, to the world; for He has proclaimed the second coming through every inspired writer from Moses to John on the Isle of Patmos. The reason the world know not of Christ's coming and of the glorious Day of the Lord to be ushered in, is, as Jesus

foretold in Matt. 13: 15, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

The masses of mankind close their eyes to the evidence given on almost every page, and so are not looking for the Messiah who alone can calm earth's stormy sea of nations and usher in the long-promised day of rest.

*"There remaineth therefore a rest to the people of God. Let us labor therefore to enter into that rest."*

## Sweet Patience, Come

**P**ATIENCE is toughness of fiber—not softness.

Patience is concentrated strength—not weakness.

Patience is steady endurance—not spasmodic energy.

Patience takes blow upon blow unflinchingly from the hand of fate—and takes it smiling.

Patience is not sullen submission, but light-stepped obedience.

Patience treads the way with vision, looking afar with gladness, not allowing the shadows to bedim the luster of that goal ahead.

*"Steady patience then is what you need."*

And thus we plead, Sweet Patience, Come!

Amid the many vexations and disappointments which we experience, patience plays an all-important part. With Sweet Patience in control we wend our way with hope and vision, and today's perplexing problems never overshadow the lovely prospect of that future rest of home.

Patience is an art, applied art of hoping and trusting and praying. Many and varied are the means used to test our quantity and quality of patience: the trials and friction caused by family or stranger, friend or foe, rain or shine, work or leisure, gain or loss, pleasure or sorrow. All these considerations confronting us daily prove the length and genuineness of our patience.

Teach me Thy patience, Lord, for this patience which I possess is so short, so meager, so inadequate for the test. Thy patience, Lord, is very wide, its depth cannot be measured; its length stretches into long-suffering, and culminates in mercy. The height of Thy patience cannot be scaled, and its peaks are yet obscured by mists that shall some day disappear. We have seen Thy patience escorting us through the years of waywardness, of half-hearted service. We have felt its power as we walked so close beside the valley of the shadow of death; and yet, Thy mercy, Thy patience lingers still, stretching out the evening shades.

Thy patience is very great. Teach us, O Lord, Thy patience, Thy kindness, Thy forbearance, that when others vex and try us we may be patient. With those who are unkind, teach us to be kind. As we have so oft been forgiven, may we forgive those who may not even seek forgiveness. Help us to be patient with those who are eager to believe the worst, those who have not attained that beauty of character, that delicacy of feeling that thinketh no evil, that rejoiceth not in iniquity but rejoiceth in the truth; to be patient though some may seem unfeeling,

harsh, biased and unkind; be patient with those who refuse to see the beauty of the sunset because of the lowering storm clouds. And—"be patient cheerfully, whatever comes."

A joyous heart amid our trials imparts to patience a brilliancy that cannot but affect others and inspire to this perfection of patience.

So, Sweet Patience, come. We can well afford to be patient in this brief interim, for we shall have the æons of eternity in which to enjoy the celestial fruit of our perfect work.

Sweet Patience, Come—

Not as dumb, driven oxen

Harnessed down by yoke of drudgery

To the task,

Seeing nothing but the dull routine

Of the present hour;

And though they bend relentlessly and uncomplainingly

To the yoke—they see not just beyond it all

The vision of tomorrow.

Sweet Patience, Come—

Not with the self-pitying, selfish attitude

Of martyrdom,

Oft thinking they alone must bear

The petty trials, the slight vexations

That annoy them so.

Knowest not that greater souls must yield

The greater sacrifice to gain

That longed-for rest of home.

Sweet Patience, Come—

But bring a smile of joy upon your lips

To greet me,

That I may carry on with cheer and fortitude

Upon my pilgrim journey.

And then, Sweet Patience,

Whom I have learned to honor and to love,

We two shall enter in together and enjoy

That longed-for rest of Home.

By faith the Prophets saw that future Day  
When, though their bodies crumbled to the clay,  
They'd rise again from out the mingled dust,  
Arise and live, and stand among the just.  
They saw the day when graves should open wide,  
And they arise—on other side death's tide.  
No wonder the beloved Apostle said  
To sorrow not for dear ones who are dead;  
If we believe that Jesus died and rose again,  
So also those who sleep in Him He'll bring with Him.  
The loved Apostle did not say that they  
Are happy up in Heaven till that day;  
But, oh, he said they're sleeping, just asleep  
Till Christ descends at last. So do not weep.  
We know, full well, in that glad day to come  
The dead shall rise triumphant o'er the tomb;  
They'll sing the song of triumph o'er the grave  
And praise their God above, so strong to save.  
They'll shout aloud, "O death, where is thy sting!  
O grave, where is thy victory!" they'll sing.



## Musings of the Editor

WHILE traveling on the highway we all have undoubtedly noticed the double white line dividing the road. At least drivers have to be aware of it, or they might wish they had been.

The Lord has laid down a line of demarcation for us on the road to the Kingdom, solid and unmistakable. It is placed there for our safety. It is a double line, too; neither in doctrine nor practice does He approve of its being crossed. At the beginning, only the single line of doctrine appears; it is not difficult to stay on the right side of the line. But before traveling very far we come to another line, the practicing of Christianity; and it then takes an alert and cautious traveler not to violate the law which reads, NO CROSSING ALLOWED AT ANY TIME. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." When Jesus uttered these words He allowed for no swerving in our course. Nor did He allow for any crossing of the line when He said, "Let them alone." Nor did Moses when he said, "Thou shalt not follow a multitude to do evil."

The Apostle Paul did not want us to lose sight of the line, when he said, "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? . . . Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

All through life we have the opportunity of choosing which side we wish to travel, but only as we keep to the right side of the road can we enter that Eternal City.

As inexperienced travelers at the start we do cross it. The officer along the road overtakes us. Firmly but kindly he warns of the danger of becoming entangled with the traffic on the other side, and urges us to keep to our own side, to let our eyes look right on and our eyelids straight before us. Restraining our eyes restrains our actions as well.

Saul forgot the dividing line when God's highway took him through Amalek. He discounted the Lord's command by one word and crossed to the side of flesh, the natural mind, and only partially obeyed. He crossed the line and went in a reverse course from which he never returned.

Jehoshaphat would not have encountered difficulty when the wicked King Ahab wanted him to join with him in battle if he had not crossed the line to help the ungodly and love one who hated the Lord. But the officer Jehu, who was on duty at that time, again set him right, and he in turn charged the people to serve the Lord faithfully and with a perfect heart.

Anything short of serving with a perfect heart takes us into the danger zone. Traveling with a divided heart causes us to keep crossing to the side of flesh, and at the end of the journey we shall be found faulty.

If during our test we do not qualify as a safe and good driver, the toll at the end of the road will not only take the uttermost farthing but cost us our life. We can never

qualify for that future position of riding upon the high places of the earth, as shall those who wait upon the Lord and have their strength renewed to mount aloft with power as eagles and travel with the freedom of the wind.

When we come in view of the City gates and the Officer waiting there asks the question, "Did you cross the line?", we may say, "Yes, I did back in the beginning of my journey." Will he say, "No, I saw you cross it just in sight of the City"?

## Announcement

The anniversary of Christ's birth, Abib First—a movable date, being lunar time—begins this year on Tuesday evening, April 11, closing Wednesday evening, April 12.

Thus the True Christmas and New Year celebration will be commemorated at the Megiddo Mission in the joyous springtime when all nature begins its annual cycle of rebirth, bursting forth in bud and flower, seedling and birdsong, gushing streams and genial warmth—a most appropriate season for the birth of the Son of God.

Greater than the din and activity of the December 25 celebration of pagan saturnalia origin, must be the praise and joyful preparation of the true Christian, thrilled as he truly will be with the consciousness that such worship in spirit and in truth is acceptable at the Throne of God.

Preparation is going on apace here. Programs include a drama entitled "The Quest of the Ages," to be presented the evening of April 11. A morning praise service in the Church at 8 o'clock, will start the day, Wednesday, April 12. A Children's Program in the afternoon is anticipated, and the closing program Wednesday evening, April 12, will include a dramatic feature entitled, "God's Freeman."

We extend to our readers an invitation to come and worship with us at Megiddo Mission on this joyous occasion. To those who must observe the day alone, we trust it will be a day of blessing, and "where two or three are gathered together in my name," says the Christ whose birth we commemorate on that date, "there am I in the midst of them." In such a place let the joy ring in song and story from year to year until the dawning of the glad day of His return and the good tidings fill the earth.

Greeting Cards will be ready soon.

Mail your order now.

Address

Megiddo Mission  
Department W  
481 Thurston Road  
Rochester 19, N. Y.

"It is not what we earn, but what we save, that makes us rich.

"It is not what we eat, but what we digest, that makes us strong.

"It is not what we read, but what we remember, that makes us learned.

"It is not what we intend, but what we do, that makes us useful.

"It is not a few faint wishes, but a lifelong struggle, that makes us valiant."

# Meditations

## On the Word

*"For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matthew 6: 14, 15).*

When we contemplate elaboration on these words spoken by our Master we seem to have the feeling that we are treading, as it were, on holy ground, and are forced to realize the need of caution. These words and the words used in the Prayer, "forgive us our debts, as we forgive our debtors," are so constructed that it seems no comment is necessary. Truly, they are plain and understandable, with no allegorical meaning which might require many hours of study to fathom their mystery; but our meditation upon these texts, together with others pertaining to the subject of forgiving and forgiveness, may prove helpful to us. It may make us more aware of an important step which must be taken before we can be granted the full salvation.

Because our iniquities separate us from God and hide His face from us that He will not hear our prayers (Isa. 59: 1, 2), we need to get into a state where we can secure forgiveness. Sin stands between us and God; it isolates us from Him, and in that state we cannot approach Him with petitions either for temporal blessings or for the rewards of life eternal.

Sin, to be forgiven, must be forsaken.

Isaiah states further that if we wash and cleanse from our sins, if we cease to do evil and learn to do well, then, though our sins had been red like crimson they shall be white as wool (ch. 1: 16—18). God will pardon, He will forgive; all He asks is that we stop sinning, that we forsake our ways and thoughts and turn to Him with our whole heart (ch. 55: 6, 7).

It is right and proper that we ask forgiveness for our many sins, and more, we are commanded to do so. For it is only as we ask and expect to receive forgiveness according to His terms that we shall make an effort to eliminate our sins.

The words of our text impress us primarily that while petitioning forgiveness for our shortcomings we cannot in any way hold grudges, or ill feelings against others who have caused us wrong in any way. When we realize the meaning of Jesus' words we are faced with a problem from which there is no escape. We must positively and definitely extend forgiveness to anyone and everyone to whom we owe forgiveness. Jesus leaves no room for any possible evasion. He has constructed these words with such skill that once our attention has been drawn to this matter, we are inevitably obliged either to forgive our enemies or cease repeating His Prayer—and with that, cease growing spiritually.

An unparalleled principle with God has always been that if a man turns from his iniquity and does that which is lawful and right his sins shall no more be mentioned (Ezek. 18: 21, 22). Just so must also our forgiveness be

with those who trespass against us and then repent. If we say, I will forgive, but I won't forget, it is just another way of saying, I will not forgive. As someone once stated, forgiveness ought to be like a cancelled note, torn up and thrown away, so that it never can be shown against our debtor.

There are few people in the world who have not at some time or other been really hurt by someone else; or disappointed, or injured, or misled. Such things sink into the memory where they cause inflamed and festered wounds. There is but one remedy—they have to be plucked up and thrown away. Where the offender has repented, forgiveness must be extended; where the wrong-doer remains offensive, we must have no bitterness or resentment (Heb. 12: 15; Eph. 4: 32). A kindly act toward the offender will often soften him when nothing else will.

Of course, it is not difficult to forgive trifles, but the Lord requires that we forgive not only trifles but things which at first appear impossible. We may cry, I cannot do it, it is too much to ask, the injury was too great; but our own forgiveness from God is dependent upon our extending forgiveness to whom it is due. If we cannot do it and must postpone it, then, as was stated, our spiritual growth will cease, and we shall have to postpone the recital of the Lord's Prayer till such a time as we are able to do so.

More and more we need to examine and understand our own heart and character. We need to learn how deceitful and desperately wicked our hearts naturally are (Jer. 17: 9); how we are so often puffed up by our own self-importance and miserable pride; how vain and wayward have been the thoughts and imaginations of our minds. Then, too, we need to consider what our attitude has been toward our fellow man, our neighbor, our brother in the faith. Unquestionably, our brother has besetments too; for, being human like ourselves, he is subject to every temptation. Life is a growth, and we need to realize that our brother must grow like we do. Too suddenly we can pass judgment, that such a one is hopeless, that he will never merit God's favor. And in our hasty conclusions we forget that we are acting the part of Simon the Pharisee, of Jesus' day. In our self-righteousness we overlook the need of forgiveness for our manifold transgressions and are ready only to condemn another.

Jesus' parable of the two debtors is striking indeed, and His application of it to Simon and the sinful woman teaches us to look to ourselves. The woman was sinful and needed much forgiveness, 'tis true; but she realized this and was doing something about it. Simon thought he was just about all right. He thought that as far as the law was concerned, he was blameless. But in reality, he did not take the law to heart in the least. The pharisaic ordinances he performed with meticulous care, but the weightier matters of the law he overlooked completely. Hence, he too needed forgiveness, but did not know it.

Are we like that? If Jesus were to sup with us, would He have need to inform us: "I have somewhat to say to thee" (Luke 7: 41)?

Lest in that future Day we should be faced with that humiliating moment in the Lord's presence, let us examine our hearts and see that no grudges are camouflaged therein in some self-righteous way. Forgive, as you would be forgiven; clear yourself of all resentments and bitterness and you will find your general happiness and spiritual growth to be nothing less than phenomenal.



# Your Questions Answered

**BIBLICAL      PERSONAL      CURRENT**



Do you have a question? Personal replies will be sent to Biblical questions to any correspondent, and counsel will be offered on problems pertaining to the spiritual life. THE MEGIDDO MESSAGE will publish only the most helpful discussions for the benefit of other readers. No names shall be mentioned.

**How can the following verses be harmonized with the Biblical teaching of complete destruction of the wicked—Rev. 14: 10, 11?**

Verse 7 of this chapter establishes the time and setting of the passage in question. It is the hour of God's judgments upon earth. At that time Babylon shall fall, and all who still persist in worshiping "the beast," or in subscribing to false doctrines, shall be "tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." The fire which torments is not literal, but rather the judgments of God which shall compel the advocates and devotees of religious error to abandon their belief and assent to the true religion, or else perish.

"And the smoke of their torment ascendeth up for ever and ever." The word translated "for ever and ever," is *aión*, which has for some of its definitions, "one's lifetime, . . . an age, generation, a space of time clearly defined and marked out." The smoke of their torment is circumscribed to the limits of that age, that forty-year period of divine judgments (Read Mic. 7: 15—17; Acts 7: 36). The elimination of the incorrigibles purges the earth and clears the atmosphere for the dawn of the Millennial Day in which not a trace of the smoke of their torment shall remain.

**What is the eleventh hour spoken of in Matt. 20: 6, 7?**

It is the last call in this Day of salvation. Through the ages, since Adam's day, God is represented in the parable as calling men and women to serve Him. The third hour typifies those called during the period from Adam to the Flood; the sixth hour was during the time of Moses and the Prophets; the ninth hour, during the days of Jesus and the Apostles; and now we are living in the eleventh hour, just before salvation's Day ends. This is the last call.

**Is it really true that Enoch and Elijah did not die?**

Yes. We read, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God" (Heb. 11: 5).

The Prophet Elisha witnessed Elijah's translation. The sons of the prophets were unbelieving, and, thinking that the Lord had simply removed Elijah to another locality, they searched for him for three days; but found him not.

Elijah was taken by a chariot of God (or angels, Ps. 68: 17) into heaven. There he shall remain until summoned to return to earth to fulfill his appointment as forerunner of Christ's Second Advent. Read Mal. 4: 5, 6; Matthew 17: 11.

**How do you account for the fact that your teachings are in direct opposition to many cardinal doctrines of the established churches?**

We do not have to account for it; but only to face and acknowledge the realities of the situation. When the "cardinal doctrines of the established churches" contradict the Word of God, we choose to stay with the Bible.

This condition, however, was foreseen by the inspired writers of the Bible, centuries before it developed fully.

January 28, 1956

Daniel (8: 12) foretold that in the process of time a sinister power should arise and "cast down the truth to the ground." Saint Paul prophesied of a universal "falling away," or Apostasy from the truth (II Thess. 2: 3, 4), also that the world should be turned from the truth to fables (II Tim. 4: 3, 4).

History testifies that this very thing happened. A fog of spiritual darkness settled over all the world, until during the seventh century "true religion lay buried under a senseless mass of superstitions, and was unable to raise her head."

The undoing of this damage was a long, slow process; but today, to those who have eyes to see and ears to hear, "the darkness is past, and the true light now shineth."

**Shall this earth be destroyed and pass away as II Peter 3: 10 seems to indicate?**

The promise of the Eternal is that the earth shall abide forever, and that it shall be filled with the glory of God (Eccl. 1: 4; Num. 14: 21). The heaven and earth to which Peter refers are political, that is, the rulers and the subjects. Note the reading of II Peter 3: 5—7. The world that perished during the Flood was the people, not the literal earth. In like manner the heavens and earth, the rulers and subjects of today, are reserved unto Judgment and shall be destroyed unless they repent. See Isa. 1: 2, 10 for another example of this figurative form of speech.

**Must women wear a head covering at church and when they pray?**

No. Forms, customs, traditions of this sort have no place in true religion.

The passage from which this idea has developed is First Corinthians 11: 5, 6, and is correctly understood figuratively and not literally.

In brief, it teaches the deep and beautiful truth that *the woman* (a generic term including all men and women who compose the Bride) must be in subjection to Christ, the one Husband. Her state of subjection to Christ is here indicated by *head covering*: she cannot do her own ways, find her own pleasures, or speak her own words; her mind must be covered, enveloped, lost in the mind of Christ. In Peter's phraseology, the covering is "charity," or the love of God which is the keeping of His commandments. "Charity shall cover the multitude of sins." Read I John 5: 3; I Peter 4: 8; I Cor. 13: 4—7. With such covering the Bride is constantly clad.

A literal construction of this passage is inconsistent with general Bible principles, which teach that men have no pre-eminence above women; this is a primitive and unchristian conception. Paul says elsewhere (Gal. 3: 28), "There is neither male nor female [neither is superior]: for ye are all one in Christ Jesus." This indicates absolute equality. But at all times "the woman" or Bride will recognize the authority of Christ, and indicate such recognition by head covering—submission: and to this theme First Corinthians 11 is devoted.

**Is an individual necessarily right in his belief because he is honest and sincere?**

Not at all. Before his conversion, the Apostle Paul thought he was verily doing God's service when he persecuted the Christians. Zeal will not save unless it is directed by knowledge.

Ignorance of God's words will alienate us from God. Read Rom. 10: 2, 3; Eph. 4: 17, 18.



## TODAY AND TOMORROW

True wisdom is calling to all who will hear,  
"Obey ye my voice and walk in my fear.  
Oh, listen to me, ye children, today,  
Lest ye be consumed and fall by the way."  
If we're true today to our heavenly trust,  
Tomorrow we'll merit a home with the just.  
But let us remember the work to be done  
Before the bright crown of His glory is won.

In this mortal state we must give up our will  
That we may all His commandments fulfill.  
God has not promised a life full of ease,  
'Tis by much effort our sinning we cease.  
Our Master was tempted and tried like as we,  
But said, "It is written," from sin He did flee.  
His perfect example was left unto us  
To teach us that never in self should we trust.

Today is far spent, yea, it goeth away;  
And shall we abide tomorrow for aye?  
If our works have been pleasing to our God above,  
He'll show us His mercy and infinite love.  
His sons and His daughters we ever shall be  
If now we from sin and iniquity flee.  
That life He has promised us free from all care,  
Tomorrow His glory with us He will share.

Methinks I can see that grand City of light,  
And bright shining angels all dressed in pure white.  
Its walls are of jasper, its streets are pure gold,  
Its glories no mortal can ever behold.  
In that bright, beautiful City, so fair,  
Its dwellers are happy beyond all compare.  
Of glory and praise they will evermore sing  
To Jesus the Saviour, their heavenly King.

An Abraham, Moses, and Daniel we'll see,  
And dwell with them there through eternity.  
If faithfully keeping each blessed command,  
Sometime we may visit in Gabriel's land,  
And visit those wonderful worlds there on high  
In that gladsome tomorrow so very nigh.  
Sometime, *today* will be far in the past  
But God's blest *Tomorrow* forever shall last.

—L. A. S.